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THE

S E R M O N ,

AT THE CONSECRATION OF

THE RT. REV. MANTON EASTBURN, D. D.,

AS ASSISTANT BISHOP OF THE DIOCESE OF MASSACHUSETTS,

PREACHED IN TRINITY CHURCH, BOSTON,

DECEMBER 29, 1842,

BY THE RT. REV. WILLIAM H. DE LANCEY, D. D.,

BISHOP OF THE DIOCESE OF WESTERN NEW YORK.

BOSTON:

SAMUEL H. PARKER.

MDCCCXLIII.

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TO THE

RIGHT REV. WILLIAM HEATHCOTE DE LANCEY, D. D, &c. &c.

Right Reverend and Dear Sir :

We have been appointed a committee, in behalf of all the Clergy who were present on the occasion, to solicit for publication a copy of the Sermon delivered by you, at the consecration of the Right Reverend Manton Eastburn, to the Episcopate for the Diocese of Massachusetts.

In the performance of the duty with which we have been honored, we now respectfully request you to furnish us with a copy of that Discourse ; and we wish to avail ourselves of the opportunity, at the same time, to express our gratitude for its able and appropriate exposition of Apostolical truths, and for "the godly counsel" which is contained in it. We beg leave also to add our belief, that its general circulation will materially aid in diffusing a knowledge of the truly primitive and scriptural views which are held by our branch of the Catholic Church of Christ.

We are, Right Reverend and Dear Sir,

With unfeigned respect and esteem,

Faithfully and affectionately,

Your humble servants,

JOHN L. WATSON,

THOMAS M. CLARK.

BOSTON,
THE FEAST OF THE EPIPHANY,
1842.

TO THE

REV. JOHN L. WATSON, AND THE REV. THOMAS M. CLARK.

Dear Brethren :

In complying very cheerfully with the gratifying desire of all the Clergy, present at the Consecration of the Assistant Bishop of Massachusetts, on the 29th of December last, for a copy of the Sermon delivered on that occasion, for publication, I ought to state, that I have left in the Discourse the portions, which, on account of its great length, were omitted when it was preached ; and that I have also appended some explanatory notes, to fortify its positions. The omission of the former would have affected the completeness of the Sermon, and the necessity of the latter is obvious. The approbation, which the request of the Clergy may seem to imply, extends, of course, only to the portion which was heard by them. Sincerely praying that its publication may subserve the true interests of the Church of our Lord, and thus promote the glory of God and the good of men ; and commending your Bishop and Diocese, with yourselves, to the continued and increasing blessing of our Lord and Saviour Jesus Christ,

I remain, affectionately and truly,

Your friend and brother,

W. H. DE LANCEY.

S E R M O N .

REVELATION OF ST. JOHN, CHAP. II. VER. 10.

BE THOU FAITHFUL UNTO DEATH, AND I WILL GIVE THEE A CROWN OF LIFE.

IN the Grecian Archipelago, lies the small and rocky island of Patmos. Barren almost of products, as of inhabitants, a few fishermen, mariners, and monks, now constitute its miserable population. Small in extent, with no resources, sterile, and unimportant, there is, in itself, as little to attract regard, as in any one of the multitudinous group with which it is connected. But, although that part of the Mediterranean has been signalized by so much that poetry sings, or history records ; although, through the tortuous channels of that intricate sea, the fleets of Greece pursued their way to the siege of Troy ; although the gorgeous array of Persia's army must have looked upon these islands, when its irritated monarch lashed the waves for their resistance of his passage ; although the fierce cohorts of Rome, and the fiercer hordes of the Barbarians, must have traversed these waters, as backward and forward they rolled the tide of war ; although, in later ages, Mohammedan delusion had on these shores its fiercest

conflicts with the chivalrous fanatics of Europe, and, more recently still, its waves have been dyed with blood, as Greek and Turk, in the desperation of unrelenting hatred, fought the battles of the Cross and Crescent ; although poetry and history, war and religion, thus combine to fix attention on these portions of the world ; — yet there are few parts of it so deep in the memory, and so attractive to the thoughts, of the followers of Christ, as the insignificant island which I have named. It is among the objects of Christian childhood's early researches. The trembling finger of age points it out with interest, and even the busy and stern mind of world-devoted manhood feels a rising of nature as to a sacred spot, when eye or ear receives the impress of its name. Why is this ?

Here it was, that the cruel decree of a persecuting emperor¹ banished that disciple of our Lord, whose gentle and affectionate character marked him out as the disciple whom Jesus loved, and to whom the expiring Saviour, with majestic simplicity, amid the agonies of the cross, confided the charge of his virgin mother, in terms which neither child nor parent can read or hear without emotion : — “ Behold thy mother ! ” “ Behold thy Son ! ”² Here it was, that, exiled “ for the Word of God, and for the testimony of Jesus,”³ the holy Apostle, “ in the Spirit on the Lord's day,”⁴ received and registered, by command of Him who is “ Alpha, and Omega, the beginning and the ending,” “ the First and the Last,” “ the Almighty,”⁵ the mysterious contents of the Book which closes the volume of inspiration. Here it was, that “ He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks,”⁶ sent forth by the lips and

¹ Domitian.

⁴ Rev. i. 10.

² John xix. 26, 27.

⁵ Rev. i. 8, 11.

³ Rev. i. 9.

⁶ Rev. ii. 1

pen of the Apostle, his message to the Angels, or Bishops, of the Seven Churches of Asia, and threw upon every individual, of every succeeding age and section of the Church, the formal duty of considering and weighing its lessons, for their spiritual good, by the explicit injunction, "he that hath an ear, let him hear what the Spirit saith unto the Churches."¹

As if in verification of the Holy Scripture, which assigns, to this desolate and rocky isle, the location of the Apostle, when this Book was written, there is still, on the summit of its highest eminence, a convent, called, after him, the Convent of St. John, and over a grotto in a rock, a Christian church, called the Church of the Apocalypse, in commemoration of this asylum of the beloved Apostle,² and of the Book from which the text is taken. It is not, my brethren, that I may lead you into the mysterious depths of the unfulfilled prophecies of this Book, which even now, in our land, are feeding, as they have often done in former ages and in other lands, the spirit of delusion,³ to the consternation of the timid

¹ Rev. ii. 7, 11, 17, 29.

² "Patmos, or Patinos, an Island in the Grecian Archipelago, lying twenty-six miles south of the isle of Samos, famous for being the place where St. John wrote the Apocalypse. It is twenty-five miles in circumference, but produces very little, only a few valleys being capable of cultivation. In the midst of the island rises a mountain, terminated by the Convent of St. John, the Abbot of which is the prince of the country. The Hermitage of the Apocalypse is situated on the side of the mountain, between the Convent and the Port of Scala. It leads to the Church of the Apocalypse, which is built against a grotto in a rock, pointed out as the asylum of St. John, during his exile." *Universal Gazetteer*, p. 583.

³ The renewal by Mr. Miller of the oft-exploded computations of the prophetic epochs, is daily attracting, among the ignorant and unlearned, increased attention. The following exposition of some of his errors, from the pen of the learned Historiographer of the Church, may be of interest to some, and aid in establishing the true scriptural and practical view of this subject, as taught, some eighteen hundred years ago, by Him who holdeth the times and the seasons in His own hand. Watch and pray, for ye know not in what hour the Son of Man cometh.

"Chronologers are by no means agreed in their computation of the reign

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fusion of a distracted faith and opposing communions, re-establish, in the affections of all, the Divine institution of Christ as one body, with one ministry, "one Lord, one faith, one baptism, one God and Father of all," it will happen, that the claims of truth (for truth is still on earth, or the words of Christ have failed) will involve the painful necessity of running counter to prejudice, error, and feeling, and put to the test the fidelity of every preacher of the word of God.

I. I am first to set before you the office of a Bishop.

For this office, we take the definition of Hooker:—"A Bishop," says he, "is a minister of God, unto whom, with permanent continuance, there is given, not only power of administering the word and sacraments, which power other presbyters have, but also a *further power to ordain ecclesiastical persons, and a power of chiefly in government over presbyters as well as laymen*, a power to be, by way of jurisdiction, a pastor even to pastors themselves. So that this office as he is a presbyter or pastor, consisteth in those things which are common unto him with other pastors, as in ministering the word and sacraments; but those things incident unto his office, which do properly make him a Bishop, cannot be common unto him with other pastors. Now even as pastors, so likewise Bishops, being principal pastors, are either at large or else with restraint: at large, when the subject of their regiment [government] is indefinite, and not tied to any certain place; Bishops with restraint, are they whose regiment over the Church is contained within some definite, local compass, beyond which compass their jurisdiction reacheth not. Such therefore we always mean, when we speak of that regiment by Bishops, which we



hold a thing most lawful, divine, and holy, in the Church of Christ.”¹

For clothing Bishops with this superiority, our Church claims the sanction of Holy Scripture, and of the Primitive Church, explicitly declaring her opinion, that “it is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles’ time, there have been these orders of ministers in Christ’s Church, — Bishops, Priests, and Deacons.”² In presenting to you the reasons which uphold the Church in her avowal of the superiority of Bishops, and which control us her children in a conscientious and tenacious adherence to this view, let me remind you,

1. *That the office of a Bishop is received by four-fifths, at least of the Christian Church, at the present time, and has been so received for the last three hundred years.* When we look over the Christian world, elevating our view above and beyond the narrow sphere which lies immediately around us, and extending it to the widest circuit, we see evidence enough to justify the assertion that the sun above us does not shine upon a solitary portion of Christendom, where this office and this officer are unknown. From every kindred and people and nation and tongue, that has bowed the knee to the Gospel of Christ, there comes the testimony to the knowledge of its claims as part of the Gospel system, with unvarying uniformity in its behalf. Call these national witnesses from any quarter of the globe that pleases you. Let them come from civilized and enlightened Europe, from the sad remnants of the Christian faith in Africa,³ from the inmost

¹ Hooker’s Works, Vol. iii. 117.

² Preface to the Ordinal.

³ “Certain it is, that, soon after the conversion of the Eunuch, the Christian religion spread so far throughout Ethiopia, that Bishops from that country attended councils held at Alexandria.” “At present, Ethiopia is called

recesses of Asia,¹ or from our own shores, the attestation is, that there is no one section of these divisions of the world, on which the Gospel now shines, whether in the full brilliancy of truth, or obscured and dimmed by superstition and error, where the name and nature of this office of a

by three names, Nubia, Abyssinia, and Lesser Ethiopia ; but the religion is the same in all. Their affinity with Egypt has made way for the introduction of Mohammedanism in some places, and in others the inhabitants are Pagans ; but the main body of the people are Christians, though, properly speaking, neither of the Greek or Roman Catholic persuasion." *Hurd on Religions*, p. 45.

"The Copti," owe their origin and name to Copta, an ancient city in Egypt, frequently mentioned by Plutarch and Strabo. "The Christians of Egypt are at this day distinguished by this name, and speak a language peculiar to themselves, which they call the Coptic." "These Copti have a Patriarch, who generally resides at Alexandria or Cairo ; and under him are eleven Bishops, who all exercise the Episcopal authority in their own Dioceses." *Hurd on Religions*, p. 296-7.

¹ The recent visit of the Nestorian Bishop, Mar Yohannan, to this Country, brought hither, from the interior of Asia, under the auspices of a Presbyterian clergyman and missionary, may fairly be regarded as an important item of evidence. Taken in connection with the discoveries of Buchanan in Hindostan, and the testimony of Dr. Grant, it affords adequate ground for the assertion in the Discourse. In the Gospel Messenger of Sept. 10, 1842, the following conversation with Mar Yohannan, by the Editor and some of his clerical friends, is recorded.

"What, we asked, are your views of the ministry? *Mar Y.* 'We have nine degrees of clergy, but only three sacred orders.'—What are they? *Mar Y.* 'Bishops, Priests, and Deacons.'—Who ordains? *Mar Y.* 'I do; the Bishops, nobody else.'—Do your Presbyters impose hands with you? *Mar Y.* 'No, never.' This brought to our mind the conversation between Mar Dionysius and Dr. Buchanan about a Presbyterian church. (See Buchanan's Researches.) Again we asked, What knowledge have you of Calvin, Luther, Cranmer, and the English Reformation? *Mar Y.* 'We know nothing of them till Missionary come with us ; we have no books ; our people no read, very little.'—Whence do you get your sacred orders? *Mar Y.* 'From the Apostles, St. Thomas, St. Mark, and Thaddeus.'—We noticed that he gave the appellation of *St.* to the first two, but not to the latter, and he repeated it more than once. And again we asked, How do you regard the Romish and Greek Churches? *Mar Y.* 'We love them not, no good. We from the Apostles ; we pray not to the Virgin Mary, we have no relics, no images ; in our churches one simple wooden cross, that's all.'—Do you

Bishop in the Christian Church can be said to be wholly unknown.

Even among the few nations that, since the Reformation, have cast off the power and government of Bishops in the Church, witnesses to its existence and advocates of its claims, as in Scotland, Germany, and Switzerland, may nevertheless be found.

That, in some Christian nations, unauthorized powers and

baptize infants? *Mar. Y.* 'Yes, always, every child baptized.'—How? *Mar. Y.* 'We put him in one vessel of water up to the chin, and then' (putting his two hands together forming a cup,) 'we dip up and pour water on the head three times, in the name of the Father, and of the Son, and of the Holy Ghost.'—How do you baptize adults? *Mar. Y.* 'We have none to baptize; every child as soon as possible is baptized.'—But have you no converts from Paganism or Mohammedanism? *Mar. Y.* 'No, never; when one Pagan, one Mohammedan declare he converted, then he burnt.'—Have you the rite of Confirmation, and whence do you derive it? *Mar. Y.* 'Yes, always; it came from the Apostles.'—Who administers it? *Mar. Y.* 'I do, the Bishops do it.'—When? *Mar. Y.* 'Just before young people come to communion the first time. I lay my hands on the head, and bless them and pray over them.'—We then recited the sentence of our own Bishops in Confirmation. *Mar. Y.* 'Yes, yes, I hear that in one of your churches; it is like our own.'—At what age do you ordain your Clergy? *Mar. Y.* 'When we find good young men, sometime 15, 16 year, we ordain them.'—How soon after that do you admit them to the Priesthood? *Mar. Y.* 'If I want some good man for one place, I ordain him in a few days.'"

Similar testimony was borne by the same person, in his address at Grace Church, Boston, on Sunday, the 27th of February, as related in the Christian Witness of March 4, 1842, from which address is taken the following explicit statement.

"Our Church is from the Apostles of our Lord Jesus Christ, and I am happy to find it like your Church. We have Bishops, Priests, and Deacons. Our Prayer Books are like your Prayer Books. We have the communion of bread and wine as you do. We have baptism in the name of the Father, Son and Holy Ghost. We keep the Sabbath on the first day of the week. We keep Christmas on the same day as you. We keep the forty days of Lent. We keep the day when Christ was crucified; the day when he rose from the dead; the day of his ascension into heaven; and the day when the Holy Ghost came down from heaven. We believe in Father, Son, and Holy Ghost, three persons and one God, as your Church. We teach repentance, and forgiveness of sins by Jesus Christ, who takes away the sins of the world."

prerogatives have been heaped upon its rightful authority ; that, in some, a spiritual usurpation has long overshadowed it by an unscriptural supremacy ;¹ that it has often been placed in unholy alliance with politics and civil power ; that its incumbents are in some lands feebly contending in woe, weakness, and ignorance, against the most grinding tyranny and persecution, — all this may, without affecting the argument, be readily admitted ; but nowhere, among the millions who receive it, have the claim and the acknowledgement of the Episcopal prerogative, to govern the Church and ordain its pastors, been wholly abandoned or lost.

Geographers tell us that of the eight hundred millions of inhabitants on this globe, but little more than two hundred millions bear the Christian name ; and, of these two hundred millions, one hundred and eighty millions acknowledge the authority of Christian Bishops in the Church, as possessing, in contradistinction from other ministers, the governing and ordaining power.² In the view of these facts, let us remind you, that when here, in this remote section of Christendom, a few scattered Churchmen of this Commonwealth, feeble in resources as in numbers, surrounded by wide-spreading

¹ The supremacy of the Bishop of Rome was not acknowledged, even in the Western Church, until the seventh century, and then with much opposition. It has always been rejected by the Greek Church, and by the Oriental Churches, as well as by the English Church. " We conclude this particular, with the words of St. Gregory, (A. D. 590,) who, because the Patriarch of Constantinople called himself Universal Bishop, said it was a '*proud title, profane, sacrilegious, and anti-christian.*' " *Bishop Taylor's Dissuasive from Popery, Works*, Vol. x. p. 182.

In the seventh century, the Emperor Phocas decided the conflicting claims between the Bishops of Constantinople and Rome, in favor of the latter, granting the preeminence to the Church of Rome ; and thus was the Papal supremacy first introduced. *Mosheim's History*, Book ii. Cent. vii. Part ii. chap. ii. § 1, 2.

² Geographers differ somewhat as to the precise amount of the Christian population in the world. Malte Brun makes the Protestant population of

bodies of Christians, who look with hostility¹ or apathy upon our proceeding, to witness the consecration, in obedience, as we think, to the laws of Christ, of this reverend brother to the sacred office of a Bishop, we are offering to your view no spectacle new to the Christian world; we have brought to your minds no newly-fashioned office of our own; we are not experimenting on the Christian body, by our own self-suggested modes of ordaining and governing its members. But we are adhering to an office and an officer in the Church of the Redeemer, which not barely some few thousand Churchmen in this State, or some half million of Churchmen throughout our Country, hold to be essential and obligatory, but which and whom you may find in the knowledge, the judgement, the affections, and the faith, of four-fifths, if not of nine-tenths, of the whole Christian world.

2. Let me remind you that our adherence to this office of a Bishop is sanctioned by the fact, that *it was universally acknowledged, throughout the Christian Church, for centuries before the Reformation.* Nowhere was it unknown as the fountain and organ of ministerial authority in the Church of Christ. It had been carried forth with every effort to propagate the faith. No nation was too enlightened for the introduction of this species of government, no tribe

Christendom, about forty-two millions, one half of which being Episcopal, would make it stand thus :

Total Christian population of the world,	228 millions,
Those who reject the Office of Bishop in the Church,	21 "

Leaving, as the number of those who retain the Office, 207 "

According to Hassel, it would stand thus :

Total Christian population, 251 millions, of whom those who retain the office of Bishop in the Church, amount to 223 millions; those who reject the office, to 27 millions and a half. From other calculations, it is made out that *five-sixths* of the Christian world receive this form of the ministry.

¹ See Appendix, A.

too wild, or lawless, or debased, for such authority. No circumstances had rendered it expedient to vary or abandon it. Wherever the Gospel went, there went this office and this officer. The Word and the Ministry — Bible and Bishop, side by side they penetrated the dark haunts of paganism. Were nations reclaimed from idolatry, by setting up among them the kingdom of Christ? — Its government always reposed in the hands of Bishops. Were pastors settled over the newly-converted flock of Christ? — Their ordination was of Bishops. Did the fires of persecution glow? — Its first victims were the Bishops. The conversion of no nation to the Gospel of Christ, for the first fifteen hundred years, is on record, which does not show the contemporaneous introduction and establishment among them of this form of Church government. The office which we set before you, as to be conferred by the solemnities of this day, is sanctioned and sanctified to us by a uniform adoption of it throughout the Church of Christ for fifteen centuries.

3. Let me remind you, that *this office of Bishop is disclosed to us in the Christian Church, in the very earliest records of its history.* As yet we do not touch the New Testament view of the subject. Our eyes are upon the earliest uninspired pages of its history. What testimony do they furnish? We now push our inquiries beyond the date of papal corruption. The last Apostle, the beloved of the Lord, on whom imperial hatred had spent itself in vain, oft baptized with the baptism of his Master, who, surviving a cruel banishment, and, as some think, the boiling oil, had, in hoary longevity, tarried till "Jesus had come" in the wide establishment of his glorious Gospel; — he had now gone to his rest. Paul and Peter had long before sealed their testimony with their blood. The other Apostles had been called from

their labors on earth to their reward above. We stand at the close of the first century of the Christian era, and ask, On whom does the Apostolic mantle fall? Who now guide the Christian flocks? Who send forth the Shepherds to guard and feed the sheep of Christ? Let the Christian writers of those days speak: Clement, Ignatius, Polycarp,—themselves Apostolic men, who drank in Christianity from the living lips of the Apostles themselves,—do they not testify explicitly, clearly, fully, to the existence of this office? to the very distinction of ministers,—Bishops, Priests, and Deacons,—which the Church asserts is from the Apostles' times? to this superiority of Bishops, in government and ordination, over Presbyters and Deacons? Within ten years after the death of St. John, we find that the three orders of ministers were actually denominated Bishop, Priest, and Deacon; and to each was assigned the same office, together with nearly the same power and duty, as appertain to them at the present day.¹ Hear how Ignatius speaks to the Philadelphians: "Attend to the Bishop, and to the Presbytery, and to the Deacons." "For as many as are of God, and of Jesus Christ, are also with their Bishop." "For there is but one flesh of our Lord Jesus Christ; and one cup in the unity of his blood; one altar; as also there is one Bishop, together with his Presbytery, and the Deacons, my fellow servants."² "I salute," says he to the Smyrneans, "your very worthy Bishop, and your venerable Presbytery, and your Deacons, my fellow servants."³ So to the Trallians, he declares, "He that does anything without the Bishop, and Presbyters, and Deacons, is not pure in his conscience."⁴ On the page of Christian history, under what name, but that of Bishops, do

¹ Wake's Clement, p. 170, 171.

² Wake's Ignatius, p. 218, 219.

³ Wake's Ignatius, p. 227.

⁴ Ibid. p. 208.

these very men appear? Good reason is there, indeed, to believe, that the Angel of the Church of Smyrna, to whom the Apostle addressed the language of the text, was this very Polycarp,¹ who, animated by this very exhortation, cheerfully yielded his body to the flames, "for the word of God and the testimony of Jesus;" and thus "faithful unto death," is now sharing with the noble army of martyrs the promised "crown of life."

By the middle of the second century, it is conceded, by its opponents,² that Episcopacy was universally established, throughout the Christian world, as the government of the Church of Christ. Soundly, therefore, both as to logic and facts, does Chillingworth thus argue, against the notion that Episcopacy was an innovation upon another and different form of ministry previously existing: "When I shall see all the De-

¹ "About the same time, flourished Polycarp, in Asia, an intimate disciple of the Apostles, who received the Episcopate of the Church at Smyrna, at the hands of the eye-witnesses and servants of the Lord." *Eusebius*, p. 120.

² "But passing all critical disquisitions in regard to the precise time and manner of the introduction, as necessarily involved in darkness and uncertainty, and admitting that *the distinction obtained generally before the middle of the second century*, let us now inquire into the nature of that Episcopacy which then came to be established." *Campbell's Lectures on Ecclesiastical History*, p. 116.

"Thus we have advanced from the perfect equality, in respect of ministerial powers, in the stated pastors of the Churches planted by the Apostles, to that parochial Episcopacy which immediately succeeded it, and which, though it arose gradually from an inconsiderable cause, seems to have assumed the model of a proper Episcopate, as the word is now understood, before the middle of the second century." *Campbell's Lectures*, p. 139.

"Petrus Molinæus in his Book *De Munere Pastoralis*, purposely written in defence of the Presbyterian government, acknowledgeth that *presently after the Apostles' times, or even in their time*, (as Ecclesiastical History witnesseth,) it was ordained, that in every city one of the Presbytery should be called a Bishop, who should have preeminence over his colleagues, to avoid confusion, which oftentimes ariseth out of equality. *And truly this form of government all Churches everywhere received.*" Quoted by Chillingworth, p. 389.

mocracies and Aristocracies in the world lie down and sleep, and awake into Monarchies, then will I begin to believe, that Presbyterian government, having continued in the Church during the Apostles' times, should presently after (against the Apostles' doctrine and the will of Christ) be whirled about, like a scene in a masque, and transformed into Episcopacy. In the meantime, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus : Episcopal government is acknowledged to have been universally received in the Church presently after the Apostles' times. Between the Apostles' times and this 'presently after,' there was not time enough *for*, nor possibility *of*, so great an alteration. * * * *

And therefore there was no such alteration as is pretended ; and therefore Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be Apostolic." ¹

4. Let me remind you, that *this office of a Bishop is distinctly presented to our view on the pages of Holy Scripture.*

We shrink from no branch of the argument in its behalf. Test this office by expediency ; test it by the necessities of our social being ; test it by its conformity to civil institutions ; test it by the analogy of other dispensations of God ; test it by the general practice of the Church of Christ ; test it by the earliest records of its uninspired history ; or test it by the voice of Scripture, the ultimate arbiter of truth, and cheerfully may we abide the decision of candor, truth, and fact. In the formal avowal of her sentiments on this subject, the Church, in the Preface to her Ordinal, rests her views of the Ministry on the two great rocks of Scripture and the early history of the Church : appealing to the former, to Holy Scripture, as supplying the primary and authoritative instruction

¹ Chillingworth's Works, p. 390.

in relation to it ; and to ancient authors, supplying the history of times immediately consequent on the death of the Apostles, as furnishing the most reliable explanation of the meaning of the Scriptures on this point.

Now, in tracing in outline the scriptural argument, I would have you remember that the New Testament Scriptures were provided for the Church, and not the Church for the Scriptures ; that long before the pen of inspiration had moved, the voice of inspiration had spoken ; that the Apostles Peter, Paul, and James, had preached the truth and governed in the Church, before the Evangelists Mark, Luke, and John, had written its history ; — and hence that the Church of Christ was organized under verbal instructions, supplied by its blessed Founder to his Apostles, and brought to their remembrance by the inspiration of the Spirit of Truth. Unlike the Mosaic Church, constructed after details which Moses himself records, and where the record is the guide, our knowledge of the organization of the Church is, from the nature of the case, more or less inferential. *The appeal* is, of necessity, rather to Apostolic practice, than Apostolic precept, on many parts of the subject. To Christian minds, however, it cannot be less obligatory on that account. A wiser, more scriptural, more Apostolic, and more expedient system, cannot be adopted, than that, which the practice of Christ and his Apostles sanctioned.

Bear in mind, then, that Christ, our Master, called, ordained, and sent forth, his Ministers, as the first step in organizing and establishing the Christian Society, his Church, and therefore, according to his mode of proceeding, as matter of fact, it was not the Society who established the ministry, but the ministry which, under Christ's commission, established the Society.

In following the train of reasoning, which an unprejudiced inquirer would be prone to adopt, it must appear obvious to all, that the Founder of Christianity designed his followers to constitute a distinct community, a perpetual Society ; and, as no society can exist without officers, as well as members, it is not probable that He, a Being of infinite wisdom, would fail to provide for the government of his Society, any more than for admission to its privileges. Hence we may expect to find, in the recorded practice of his Apostles, as presented in Scripture, something on both of these points. In our researches at that fountain of Divine Truth, we are not disappointed ; we find baptism established as the mode of initiation into the Society, and the Apostles commissioned and charged with its government, instruction, and guidance. That the Apostles acted under a commission from Christ, no one can doubt, for the commission is on record ; and if their acts prove anything, they prove that the system which I have named, prevailed ; the Apostles, independent in their respective spheres of labor, and possessed of equal authority, were the Governors of the Churches, appointed subordinate officers, proclaimed the truths of the Gospel, gathered converts into the fold of Christ by baptism, and preached, to Jew and Gentile, Christ crucified, and risen from the dead, to be the Saviour and Final Judge of men. No emergency, however untoward, interrupts this system of action. Not only when laboring in concert, but when scattered abroad, do they adhere to it. In Judea, in Samaria, at Antioch, the governing authority of the Apostles is acknowledged, their ordaining powers are exercised, and water baptism is employed to initiate the new converts into the faith of Christ. Not merely as witnesses to the resurrection, (five hundred brethren could bear testimony with them to the same fact;) not

merely as possessed of miraculous powers, (these powers were common to many others besides them ;) but as Governors of the Church, the sources of its ecclesiastical authority, the Ordainers of its ministry, are they presented to our view.

And here let us pause, to dwell on an occurrence which brings powerful confirmation to these views. A youthful and ardent persecutor of the Church, breathing out threatening and slaughter against the disciples of the Lord, on his way to Damascus, with authority and commission from the High Priest to exercise his brutal fury on the flock of Christ, is arrested by a miracle, and, by the voice of Christ himself, called to the knowledge of the truth, and commissioned as an Apostle to propagate the faith he had sought to destroy. Unlike Matthias, whom the eleven Apostles had been the agents of appointing to his Bishopric, St. Paul was miraculously commissioned by our Lord "an Apostle" (as he himself declares it to the Galatians¹) "not of man, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead."² As soon as his conversion is attested

¹ Galatians i. 1.

² Here is St. Paul's answer to the theory of Archbishop Whately and others, that the designation of St. Paul and Barnabas "by the Elders of Antioch" to the mission through Asia Minor, was a consecration or ordination to the Apostleship. St. Paul derived his commission as immediately from Christ, as did St. Peter, or St. John. Even Calvin is at issue with the Archbishop, in the interpretation of the occurrence at Antioch : for he admits it was no ordination. In the Epistle to the Galatians, this Apostle thus records the source of his authority.

HIS ORDINATION.

"Paul, an Apostle, (not of man, neither by man, but by Jesus Christ and God the Father, who raised Him from the dead.)" *Galatians* i. 1.

HIS KNOWLEDGE OF THE GOSPEL.

"But I certify you, brethren, that the Gospel which was preached of me is not after man : for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." *Galatians* i. 11, 12.

HIS INDEPENDENCE ON THE OTHER APOSTLES.

"But when it pleased God, who separated me from my mother's womb,

to them, he takes rank at once with the Apostles. James, Peter, and John, give him the right hand of fellowship. He claims to be, and is received as, "not a whit behind the chiefest of the Apostles."

Here, then, is an Apostle of Christ, not qualified, like the other Apostles, by previous personal knowledge of our Lord, to attest his resurrection; for, unlike Matthias, he had not gone in and out with them from the beginning: not one of the chosen witnesses of that event; for nothing is said, at the time of his conversion, of his attesting the resurrection more than other facts and doctrines of the Gospel: not one of a character likely to be overawed by the mere authority of the Apostles into the adoption of their system; for his call to the Apostleship was independent on their will, and his tone of mind too bold and decided to be so swayed. When, however, we ask what course, in propagating the Gospel, he pursued, the answer is, precisely the same which the other Apostles had adopted under their commission, and were pursuing. His converts were baptized. He governed the Church in the district to which the Holy Ghost assigned him. He ordained pastors for his newly-formed flocks. His authority is submitted to, his counsels received, his pastors obeyed. And when the necessities of the Church, and his own ina-

and called me by His grace, to reveal His Son in me, that I might preach Him among the Heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them that were Apostles before me, but I went into Arabia, and returned again unto Damascus." *Galatians* i. 15, 16, 17.

"For they who seemed to be somewhat, in conference added nothing to me." *Galatians* ii. 6.

"He that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in me towards the Gentiles." *Galatians* ii. 8.

There is nothing of his ordination at Antioch. That transaction was obviously a mission, which he and Barnabas fulfilled, and reported to the Church, as is expressly recorded.

bility to bestow on all sections of it the needed personal supervision, required, he commissioned Titus for Crete, and Timothy for Ephesus, and Epaphroditus for Philippi, empowering them to govern, to guide, to counsel, to rebuke, to discipline, and to ordain, precisely as he himself had done.

Throw out of view, then, the miraculous powers of St. Paul, (which appertained obviously not to his office, but were only qualifications for it,) and you have precisely the office as exercised by Titus and Timothy, the office held by Epaphroditus, Silvanus,¹ Andronicus, and Junias,² under the title of Apostles; ³ the office which Barnabas, the Apostle, held in conjunction with St. Paul; the office indicated by the Epistles of St. John to the Angels of the Asiatic Churches; the office held, in the very next age, by Polycarp, Clement, and Ignatius; the office of a Bishop, as the Church has maintained it from those early times; the office of a Bishop, as we now maintain it. It was not merely at Jerusalem, but wherever the Gospel had penetrated, that this officer in the Church is found. The polished philosophers of Greece had submitted to the Gospel, and this officer is among them. The Christian faith had established itself at Rome, and he is there. The Gospel had pushed its conquests beyond the Ganges, and he is there. Ethiopia had stretched out her hands unto God, and he is there; exercising the same authority, submitted to with the same readiness, and providing, in the same way, for the perpetuation of the ministry in the Christian Church. Here, then, are the

¹ 1 Thess. i. 1.

² Romans xvi. 7.

³ Silvanus, Andronicus, Junias, Epaphras, Archippus, have their claim to the Apostolical office, ably presented in the Tract "Episcopacy tested by Scripture," and in Chapin's "View of the Primitive Church."

facts of the case: Christ appointed the Apostles; the Apostles govern the Church and ordain its pastors; officers with such Apostolical authority and powers are found in the Church, in all countries, immediately upon the death of the Apostles; such officers are the Bishops of our Church.

Now, how is this train of reasoning usually met? Let us advert to some of the chief objections.

1. It is sometimes said, that the Apostles were inspired men, endued with miraculous powers, *constituting a special ministry to introduce the Gospel, and attest, from previous personal knowledge, the great truth of the resurrection*; and that therefore their office could not be perpetuated, but must have ceased with their lives.

We answer this, by stating, what a moment's reflection would suggest, that there is an obvious distinction between office and the personal qualifications for it. An inspired Priest, under the Old Testament, was not more a Priest than an uninspired Priest. Zacharias was not more a Priest when, filled with the Holy Ghost, he prophesied concerning Christ, than when he exercised the Priest's office before God in the order of his course. It was not the descent of the Spirit on the day of Pentecost upon the eleven, but the previously given commission of our Lord, which constituted them Apostles. Others besides them were inspired; others besides them worked miracles; others besides them could attest, from previous personal acquaintance of our Lord, the reality and certainty of his resurrection. Yet these were not Apostles, the ordained witnesses of that event, the controllers and Governors of the Churches, and Ordainers of its pastors. The Apostolic office, as comprising government and ordination, was capable of transfer, and might be imparted to successors as obviously as any civil office can be contin-

ued. Does any one imagine that the personal qualities, the mental powers, the sagacity, skill, and information, of their incumbents, have aught to do with the perpetuity of civil offices, or that the office must cease, because these personal or special qualifications for it cannot be conveyed to others ? Let it be remembered that we claim for the Episcopal office, as continued from the Apostles' times, such powers, only, as could be conveyed, — the right and power of governing and ordaining in the Church of Christ ; and it will be clear that the objection we are considering must sink into the dust.

2. But a second objection, to reasoning and facts connected with Episcopacy, is, that the *name Bishop is used, in the New Testament, not in the same sense as that in which we now employ it, but as identical with Presbyter*. The fact has never been denied. Our argument is not for the name, but for the office. Let an ancient father, Theodoret, explain this matter to you : " The same persons were anciently called Presbyters and Bishops, and they whom we now call Bishops were then called Apostles ; but in process of time, the name Apostle was appropriated to them who were Apostles in the strict sense, and their successors dropt the name of Apostle, and took that of Bishop. In this sense, Epaphroditus is called the Apostle of the Philippians, Titus the Apostle of the Cretans, and Timothy of the Asintica." So easily is this, the most plausible argument against Episcopacy from the New Testament, often loftily proclaimed as suicidal to the cause, explained, not by us, but, as if it were in anticipation, some thirteen hundred years ago !

3. A third objection to Episcopacy, is, that *it is a usurpation of ministerial power by a few Presbyters over the rest, very soon after the death of the Apostles*.

Here, we answer, is an alleged usurpation, of which no history, ecclesiastical or secular, furnishes the slightest trace ; which is counter to all the probabilities of the case ; for which there is not the least particle of proof direct or indirect ; — a change in the organization of the Church, effected without a council, without discussion, without excitement, without opposition, without known authors or abettors ; a radical and permanent overthrow of an existing system of Church government, throughout the whole Roman empire, before the Apostles were cold in their graves ! An ecclesiastical revolution within not a single Church, not a remote province, not a solitary presbytery, not a synod, but the whole assembly of the faithful on earth, and no record of it to be found ! A theological seminary at Alexandria¹ and at other places, in full

¹ "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion ; and schools were everywhere erected for this purpose, even from the very commencement of the Christian Church. We must not, however, confound the schools designed only for children, *with the gymnasia, or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition.* We may, undoubtedly, attribute to the Apostles themselves, and their injunctions to their disciples, the excellent establishments, in which the youth, destined to the holy ministry, received an education suitable to the solemn office they were to undertake. St. John erected a school of this kind, at Ephesus, and one of the same nature was founded by Polycarp, at Smyrna. But none of these were in greater repute than that which was established at Alexandria, which was commonly called the catechetical school, and is generally supposed to have been erected by St. Mark."

"The Alexandrian school was renowned for a succession of learned doctors, as we find by the accounts of Eusebius and Jerome ; for, after St. Mark, Pantenus, Clemens Alexandrinus, Otigen, and many others, taught in it the doctrines of the gospel, and rendered it a famous seminary for Christian philosophy and religious knowledge. There were also at Rome, Antioch, Cesarea, Edessa, and in several other places, schools of the same nature, though not all of equal reputation." *Mosheim*, Book i. Cent. i. Part ii. Chap. iii. § 7, and Note.

See also *Eusebius*, Book v. chap. 10, p. 190. And *Bib. Repertory*, Vol. iv.

operation in this century, under such men as **Pantænus**, **Clement**, and **Origen**, and no voice of resistance lifted against so unscriptural and unauthorized a transfer of the ordaining and governing power in the Church! Martyrs and confessors, men in daily peril of their lives, combining with unholy ambition to change the essential framework of the Gospel ministry, and placing the yoke of subjugation on the neck of the universal Church of Christ, so skilfully and so effectually that they rejoiced and gloried in the change! Heavy must have been the hand of Presbyterial authority, upon the early followers of Christ, which forced the universal Church thus simultaneously to throw it off! Different from their modern followers, must have been those ancient Presbyterians, not to have struck a single blow for the truth of God! Skilful, past all modern competition, must have been those early usurpers of Episcopal authority, to effect their object so silently and thoroughly! and, after all, responsible must the Presbytery be held for all the evil and all the good which the offspring of their ambition has produced in the Church of Christ, if such a theory be true.¹

p. 14, 15, from which we learn, that the Alexandrian seminary began to be conspicuous about the middle of the second century, and continued to flourish till about the year 400; that, though taught by Presbyters, it was yet under the general supervision of the Bishops of Alexandria, and that some of its teachers were advanced to the Episcopacy.

Now, is it within the limits of ordinary probability, that such a revolution in the government of the Church could have been effected, without the knowledge of such men as presided over this seminary and the other institutions of the kind? Learned as Origen, one of these Professors, was, on all subjects, was he unable to discover this usurpation? — this organic change in the original constitution of the Church, occurring within fifty or sixty years of his time? Traveller as he was, most extensively, could he detect, in the remote regions which he visited, no surviving Presbytery, or association to attest the scripture form of the ministry?

¹ Various have been the theories to account for, or explain away, the

4. A still further objection, to our reasonings and facts connected with Episcopacy, is, *the alleged uncertainty of the*

stubborn fact of the early existence and universal prevalence of Episcopacy in the Church.

1. It has been called *a usurpation*.

But this is contradicted, by its existence all through the Church in every country, among every people, kindred, nation, and tongue ; by there being no record of such a change ; and by the total absence of any dispute, controversy, or decision concerning it.

2. Episcopacy has been represented as a mere *corrupt conformity to the prevailing civil arrangements of the Roman empire*, which the early Christians imitated.

Unfortunately for this theory, the civil power, for three hundred years, was hostile to Christianity, persecuted and destroyed its followers, and burnt their books. Men do not usually adopt the usages of their bitterest foes. There was no temptation to imitate the civil institutions in those early ages. Episcopacy characterized the very infancy of the Church.

3. Another theory is, that Episcopacy arose from *an unauthorized imitation of the Jewish system*.

This appears also to be preposterous ; for, to suppose the scriptural form of the ministry to have been Presbyterian or Congregational, and to have been changed, without Divine warrant, into a system conformed to the abolished institution of Moses, is to suppose the Christians to have imitated Jews, their unrelenting enemies, and that, too, when the Jewish power was overthrown, and no motive for such a step could exist.

4. Episcopacy is said, by some, to be a *mere external matter, a non-essential, a point of indifference* ; a system which we may use or not use as we think expedient.

But this would overturn all ministry in the Christian Church ; for, if the Episcopal form of the ministry is a non-essential, because it is an external, so must every other form of the ministry be non-essential, it being an external. It is nowhere said, in Scripture, that the ministry is of importance, and the form of the ministry of no importance. In Divine institutions, God, not man, must decide what is essential, and until he does so decide, we have no more authority to call Episcopacy a non-essential, than to say that water is a non-essential in baptism, or that bread and wine are non-essential in the Lord's Supper. The form of an injunction may be essential, as well as the matter of it. A representative elect to Congress, might take the oath to support the constitution, to his next-door neighbor, but that oath, however sincere, would not secure him a seat in the House, without going through the *essential form* of being sworn again, on taking his seat. Forms are essential to the vitals of religion. The vitals of a man would not be likely to survive long, if separated from the form which encloses them.

5. A further theory is that the Episcopate is only *a branch of the Presbyterianate, adopted by the Apostles as matter of expediency* ; that the original

succession of Bishops. Our answer is, that the promise of perpetuity is from the lips of Him who has explicitly de-

power of ordination is in the Presbyterate, and was assigned to Bishops as matter of convenience, and may, in cases of necessity, be resumed by the Presbyters.

Sundry difficulties start up in the face of this theory.

(1.) There is no clear and undisputed case in the New Testament, of an ordination performed or ordered by a Presbytery, while there is a clear case of ordination authorized by individual Apostles (not of the twelve) as Barnabas, Timothy, and Titus.

(2.) There is no allusion to any such curtailing of the ordaining power of the Presbytery, in the New Testament, or in the early history of the Church.

(3.) If the Apostles did really divide the Presbyterate into two orders, and thus create an Episcopacy, must it not remain binding, until the Apostles, or some other inspired men, shall come to restore it?

(4.) We cannot plead necessity for abandoning an institution of God, as a rule of conduct for the Church, when no actual necessity exists. God is able to provide for cases of necessity, as they shall arise. They may be safely left to Him.

(5.) As to expediency, as authority for disregarding an Apostolic institution, we must not forget, that expediency led our first parents to taste of the forbidden fruit: was it a trustworthy guide for them?

(6.) Another favorite theory is, that *the visible kingdom of God, on earth, is distinct from the invisible*; that the former is of man and the latter of God; and of course the ministry, as to its form, is of human appointment; and although Episcopacy was the first form, yet, being thus of man, it may be discarded.

This notion of an invisible Church has to encounter some most harassing facts. As 1. That Christ, not man, established the visible Church. 2. That Christ, not man, appointed a visible baptism, as the mode of initiation into it. 3. That Christ, not man, instituted the first visible ministers of it. 4. That Christ compares His kingdom, or Church on earth, not to two nets, one with good fish and one with bad, but to *one* net, in which are fishes good and bad: not to two fields, one with wheat and the other with tares, but to *one* field, in which the wheat and the tares grow together: not to two vines, one with fruitful branches and another with barren, but to *one* vine, with branches both fruitful and barren; and has declared, that "in the end of the world" "the Son of Man shall send forth His angels, and they shall gather out of *His* kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire."

In view of all these diverse and opposing theories, the very existence of which evinces the difficulty of accounting for its prevalence, may we not safely allege, that a continuous Episcopacy, originating with Christ and His Apostles, and possessed of the ordaining and governing power, supplies the easiest, simplest, best-attested, and most generally received, explanation of the scriptural form of the ministry of the Church of Christ?

clared that His words shall not fail. "As my Father hath sent Me, even so send I you."¹ "Lo, I am with you alway, even unto the end of the world."² The same power, which has preserved the Scriptures true, through the successive copies and editions, amidst the distractions of persecution, the perversities of ignorance, and the distortions of heresy and schism, so that, at this moment, the pure Word of God can be ascertained, is fully adequate to the faithful preservation of the ministry. There is no inherent impossibility in the case, forbidding a belief in a succession of validly-commissioned ministers, any more than in the hereditary perpetuation of the Jewish priesthood in the line of Aaron, or the securing of the kingdom of Judah to the posterity of David, or the continued preservation of the descendants of Jonadab the son of Rechab, according to the declaration of Jehovah. Nor is the improbability stronger in one case than in the other. It is not to human planning, but to Divine interposition, that we appeal. The promise is from the lips of Him whose power is adequate to its fulfilment. Throwing out of view the long line of historically-ascertained successions in many dioceses; throwing out of view the fact, that, for centuries, consecrations to the office were by the hands of not less than three Bishops, thus affording a threefold security for the validity of every act; and throwing out of view the fact, that an unbroken line of valid commissioners, is a different thing from an unbroken line of occupants of a particular diocese, and that therefore a break in the line of occupants is not a break in the line of valid commissioners; — throwing, I say, all these facts, which greatly diminish the improbability of the case, out of view, we may still repose, with unshaken

¹ St. John, xx. 21.

² St. Matthew, xxviii. 20.

confidence, on the ability of the Promiser to fulfil his pledge, and as fairly urge it, as proof to the faith of Christian men, as any declaration which has fallen from His holy lips. The Apostolic succession, that is, a succession of Consecrators, is not a chain composed throughout of single links, but, from the nature of it, of interwoven and complicated strands, so that the break of one link is far from dissevering the chain. It is the clustered pillar of the Church of Christ.¹

When, therefore, we find this office of a Bishop, as comprising the ordaining and governing power in the Church of Christ, beginning under the eye and by the appointment of our Lord; exercised by inspired Apostles; continued by them in all the Churches which they founded; perpetuated by imparting it to others who succeeded them; presented to our notice in the earliest uninspired records of the Christian faith; singled out, in seasons of persecution, by the sufferings and martyrdom of its incumbents; regarded as a fundamental part of the outward organization of the Church; maintained in the Church, alike by orthodox and heretic, for centuries;² clung to with unshaken firmness against all the

¹ The succession of the Episcopal office in this Country comes from the English Bishops, and is traceable, not through the Bishops of Rome, but through the Bishops of Arles and Lyons, and the Asiatic Bishops, whence their Episcopacy was derived, to St. John. (See Percival, Chapin, and other writers on this point.)

But even if Episcopacy had come to us solely through the Church of Rome, her corruptions of doctrine and practice could not invalidate her Scriptural and Apostolical Episcopacy, any more than her Scriptural and Apostolic doctrine of the Divinity of Christ, and of the Holy Trinity. In repudiating her many errors, no Protestant would discard the truths in which she has been faithful. We are Protestants against her corruptions in doctrine and practice, but not against the Scriptural and Catholic verities which she may still hold.

² Ærius, about the middle of the fourth century, asserted the equality of Bishops and Presbyters, and was condemned as a heretic. The Paulicians of the seventh century, and the Waldenses of the twelfth century, are some-

efforts of men to depress and to destroy it; reluctantly abandoned by the Reformers; vigorous, conservative, and efficient, as an agent for the spiritual good of men, wherever allowed to exert its true, scriptural influence on the Church of Christ. Received by the vast majority of the visible Church of the Redeemer, and constituting, amongst ourselves,

times cited as holders of the Presbyterian theory of the ministry." Of the earlier Paulicians, Mosheim writes thus: "They had *no sacred order of men* distinguished by their manner of life, their habit, or any other circumstance, from the rest of the assembly; nor had councils, synods, or such like institutions, any place in their religious polity. They had certain doctors, whom they called *sunecдеми*, that is, companions in the journey of life, and also *notarii*. Among these, there reigned a perfect equality; and they had no peculiar rights, privileges, nor any external mark of dignity, to distinguish them from the people." "They refused to celebrate the holy institution of the Lord's Supper." "They rejected the books of the Old Testament." "They refused to call their doctors by the name of Presbyters." Book iii. Cent. ix. Part ii. Chap. v. § 5, 6.

Of these heretics, as they existed in the eleventh century, Mosheim writes: "As far as we can see into the case, it appears to us, that these *pretended* Manichæans of Orleans [or Paulicians] were a set of mystics, who looked with contempt upon all external worship, *rejected all rites and ceremonies, and even the Christian sacraments*, as destitute of any, even the least, spiritual efficacy or virtue, placed the whole of religion in the internal contemplation of God, and the elevation of the soul to Divine and celestial things." Book iii. Cent. xi. Part ii. Chap. v. § 3.

How far the sanction of such a body is sufficient to arrest the whole current of ecclesiastical history, or uphold the Presbyterian system, let the reader judge.

As to the Waldenses, Mosheim declares that they had Bishops, Priests, and Deacons. "The government of the Church was committed, by the Waldenses, to Bishops, Presbyters, and Deacons; for they acknowledged that these three ecclesiastical orders were instituted by Christ Himself." Book iii. Cent. xii. Part ii. Chap. v. § 13.

Hurd declares that "they had Bishops and orders amongst themselves." *Hurd on all Religions*, p. 257.

Some modern writers have denied that the Waldenses have Bishops, as Mosheim states. How far a disputed fact is sufficient to overthrow the claim of Episcopacy to universal prevalence, or how much the force of the evidence is weakened, by a disputed case of a single deviation, let the reader judge.

* Miller on Presbyterianism, p. 18.

the beacon light, to which, within the last thirty years, some hundreds of brethren, from the enlightened denominations around us, have turned their uncertain steps to seek the ministerial commission,¹ do we not present to you, a sufficient explanation of the tenacity with which we adhere to such an office; of the jealousy and care with which we would fain guard this precious deposite of our Lord; of the readiness with which we endure the current charges of bigotry, intolerance, illiberality, and narrowness of mind, from those who are without our fold; and of the solemn purpose, which I believe is riveted on the mind of every Bishop amongst us, as it is inscribed on the pages of every Prayer Book, that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form" prescribed, "or hath had Episcopal consecration, or ordination."²

II. But let us turn from the office of a Bishop, to contemplate the appropriate CHARACTER, as urged upon him by our Lord—*Fidelity*: "Be thou faithful unto death." Here is

¹ It is of course impracticable, without an extended correspondence, to ascertain the precise number of non-episcopally ordained ministers, who have entered the Church for the ministerial commission.

Bishop Griswold stated, in 1841, that of two hundred and eighty-five persons, ordained by him, two hundred and seven of them came into the ministry of the Episcopal Church from other denominations, but what proportion of these had been ministers, he did not state.

From the most accurate investigation that can be made, I am led to believe, that about three hundred clergymen, and licentiates of other denominations, have, within the last thirty years, sought the ministerial commission from the hands of the Bishops of our Church, and that, of the present Clergy in the Church, at least two-thirds were not originally, by education, Episcopalians, but have come from other folds.

² Prayer Book.

a term, most comprehensive in its import, applicable to all the duties of his calling, and reaching him in every relation he can hold to God or man. It needs but little explanation; for what can it imply, but that he is so "full of faith" in Christ, as to secure universal obedience to his will, a steady adherence to all the truths and duties of the Gospel, and an honest discharge of all the responsibilities of the ministry, at every hazard, even to the sacrifice of life.

In enumerating some of the particulars, in which this fidelity will be shown, I may state, that he will be faithful

1. To the doctrine of Christ.

In the Gospel, as in other systems, there are truths, challenging credence and reception, as absolutely essential to the character and name of Christian. In other sciences, such essential truths are denominated principles. In religion, we call them doctrines. Speaking of them in the aggregate, we call them the doctrine or faith of Christ. The source, whence these truths are drawn, is the Word of God, as contained in the inspired Scriptures. For the Bishop of our Church, they are embodied in the Creed and Articles, as explained by the Liturgy and Offices of the Prayer Book. Taught them in the Word of God, wherein these doctrines are primarily and authoritatively developed, in practical connection with exhibitions of Gospel character; embracing them with the full conviction of a settled faith; and well knowing how the subtleties of error, on the one side, and the force of ignorance and prejudice, on the other, may sway the mind from the simplicity of the Gospel; the faithful Bishop bears ever in his memory the injunction of St. Paul to Timothy, "Take heed unto thyself, and unto the doctrine."¹

¹ 1 Tim. iv. 16.

Among the chief points of this doctrine, with which he is allowed to be put in trust, he finds the fall and renewal of man; the divinity and atonement of our Lord; the necessity and operations of the Divine Spirit; the accountability and retribution of sinners at the bar of Christ; the justification and salvation of penitent men, through the alone merits of our Lord, by the agency of a faith verified by repentance and righteousness; the obligation and efficacy of the Christian sacraments; the existence, prerogatives, and perpetuity, of the Christian Church, with its unfailing ministry and ever-present Saviour; these, with their subordinate and dependant truths, are the doctrines, from the open and honest inculcation of which, no suggestion of ease, interest, or popularity, will deter him. Pledged, by his very office, to their support, he upholds them, in their integrity, according to the plain sense of Holy Scripture, disfigured by no mutilation, and wrested from their true meaning, as the Church receives them, by no strained or fanciful interpretation. The checkered aspect of the religious world may render these great truths sometimes grateful, and sometimes distasteful, to the ear and mind of his auditory. They may occasionally be addressed to cold and repulsive listeners. Again, he may be cheered by the cordial sympathy and concurrence of his flock, in all that he proclaims. It may need, at times, the wisdom of the serpent, to keep him on the narrow track of truth, when it runs through the swamps and thickets of prejudice and error, or crosses the wide prairies of ignorance and superstition. But no circumstances can justify the suppression or perversion of any doctrine of Christ. Whether men will hear or forbear, the Word of God is a *law* unto his mouth. He must "speak, not as pleasing men, but God," who trieth his heart.¹ I know,

¹ 1 Thess. ii. 4.

my brethren, that, in these days of fluctuating religious doctrine, when the deepest and most established truths of religion are cast up to the surface, and nothing is held as sufficiently fixed and stable to insure implicit confidence, and when men profess to be looking more narrowly into the constitution of the human mind, than any preceding age has ever penetrated, it may seem to some as if we were laying an impediment across the path of human improvement, in thus asserting the obligation and duty of the highest officer of the Church, to adhere to the long-received doctrines which I have named, and to see that they are faithfully preached in the Church of Christ. But we hold, that the sacred truths of the Gospel are unimprovable by man, and that the revolution of ages cannot alter their reality or their application. Depravity fixes its stain of corruption on the human character, as conspicuously, now, as in the age when the Holy Spirit first descended to renew and sanctify it. Guilty violations of known laws are not less frequent, now, than when that Lamb was slain, who "taketh away the sin of the world."¹ Deficiency and sin did not stain the character of the Jews, more deeply than that of the Gentiles, and of us their descendants. Many a Felix is there, now, to tremble, when the faithful Bishop reasons "of righteousness, temperance, and judgement to come."² Men trust as firmly, now, to the supposed merit of earthly virtue, as when the Apostle wrote "by grace are ye saved, through faith; and that not of yourselves: it is the gift of God."³

While perverting the freedom of the great salvation, and turning the grace of God into lasciviousness, they are still to be found, who, confiding in an unproductive faith and tran-

¹ St. John, i. 29.

² Acts, xxiv. 25.

³ Ephesians, ii. 8.

sient feelings, need to be warned, that "as the body without the spirit is dead, so faith without works is dead also."¹ As needful is it, now, to urge upon men the due observance of the sacrament of baptism,² for themselves and for their offspring, as when our Lord announced, to the astonished Nicodemus, "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God;"³ and rebuked the repulsive suggestion of his disciples to the zealous mothers, by the declaration, "Suffer the little children to come unto me, and forbid them not."⁴ Multitudes upon multitudes are there still amongst us, who prepare not, and care not, to celebrate the death of Christ, or, by distorting or dishonoring the sacrament, provoke the question of the Apostle, from the lips of the living ministry, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"⁵

Truly may we say, when contemplating the loose, low, disjointed, opposite, views of the nature and constitution of that spiritual Society, which Christ instituted as the organ of spiritual blessings to mankind, and of the duty and necessity of seeking its unity, peace, and efficiency; and the independent and even hostile organizations, which Christian men

¹ St. James, ii. 26.

² It appears, from the minutes of the General (Congregational) Association of Massachusetts, that A. D. 1842, in three hundred and seventy-five churches, one thousand five hundred and eighty-four infants were baptized, or a fraction more than four to a church, and that in the same number of churches, six hundred and eighty-eight adults were baptized, or a fraction less than two to each church. From the Journal of the last Convention of the Episcopal Church in Massachusetts, it appears, that in thirty-eight churches, three hundred and eighty-three infants were baptized, being about ten to a church, and that one hundred and eighty-two adults were baptized, being about five to each church.

³ St. John, iii. 5.

⁴ St. Mark, x. 14.

⁵ 1 Cor. x. 16.

have adopted, or substitutes¹ for that Divine Association, which Christ, its Head, prayed might be one, that ample ground exists to recall the Christian mind to the opinions, which St. Paul avowed, when he declared that "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing,"² and reminded the

¹ As far as can be ascertained, there are now prevalent, among the leading denominations in the United States, as independent organizations,

BAPTISTS.

Calvinistic Baptists,
Free-will Baptists,
Free-communion Baptists,
Seventh-Day Baptists,
Six-Principle Baptists;
Emancipation Baptists;
Campbellite Baptists.

PRESBYTERIANS.

Old-School Presbyterians,
New-School Presbyterians,
Cumberland Presbyterians,
Associate Presbyterians,
Dutch-Reformed Presbyterians,
Reformed Presbyterians.

METHODISTS.

Methodist-Episcopal,
Protestant Methodists,
Primitive Methodists,
Wesleyan Methodists,
Associate Methodists.

CONGREGATIONALISTS.

Orthodox Congregationalists,
Unitarian Congregationalists,
Transcendental Congregationalists,
Universalist Congregationalists.

No Christian man can contemplate the above statement, without feelings of sorrow. No Churchman can view it, without feelings of humble thankfulness, that the providence of God has thus far preserved the unity of the Church, and overruled the occasional excitements and diversities of opinion in it, to the prevention of any disruption, or rending of the body of Christ. Among the thousand evils which result from the endless subdivisions of Christian men into independent organizations, is a miserable waste of ministerial efficiency, and augmented expensiveness in sustaining religion. In most of our villages, one half the church edifices, and one half the clergy, would supply ample accommodation, and better instruction, to the people, at less expense to them, and with increased usefulness to the clergy. Is there any effectual cure for this waste of means, energy, and talent, but a return to the "one body of Christ?" Surely Christian men should ponder this subject.

² Ephesians v. 26, 27.

Ephesians that there "is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all,"¹ and that "by one Spirit are we all baptized into one body."² On the force and strength of human resolutions and earthly pledges in the walks of Christian morality, in open and utter disregard of the Divine Spirit, "without whom nothing is strong, nothing is holy," men are as much disposed now to rely, as when it was written "it is not in man that walketh to direct his steps,"³ "strengthened with might by His Spirit in the inner man,"⁴ "as many as are led by the Spirit of God, they are the sons of God."⁵ As openly now do men cast their living and their dying hopes on the efficacy of an imperfect repentance, and a defective obedience, for the final forgiveness of their offences against the majesty and purity of Heaven, as when the Baptist proclaimed of Christ, "Behold the Lamb of God, which taketh away the sin of the world!"⁶ or when St. Paul declared that "in Him we have redemption through His blood," even "the forgiveness of sins."⁷

Men have advanced in refinement. They have opened new avenues of thought; they have elevated science and art to the vicinity of perfection; they have penetrated many mysteries; they have carried speculation, on the powers and dignity of human nature, into the remotest chambers of abstraction. But men are sinners still. Out of the recesses of the purest philosophy, comes, at last, the secret confession of this dismal leprosy. From her deepest reveries, science starts up, with the pang of guilt. In her schools and in her halls, teachers and pupils, alike feel, what the highest wisdom has

¹ Ephesians iv. 4, 5, 6.

² Ephesians iii. 16.

³ Ephesians i. 7.

⁴ 1 Cor. xii. 13.

⁵ Rom. viii. 14.

⁶ Jeremiah x. 23.

⁷ St. John i. 29.

designated "the plague"¹ of the human heart, and verify its humbling declaration, "there is no man that sinneth not."²

The faithful Bishop sees not, then, in any advancement which men have made in refinement, learning, or philosophy, any sufficient reason or justifying pretext to abandon, suppress, or modify, the great and solemn truths, with which the Gospel commenced its career for the moral and eternal good of men.

And, truly, if he turn from the circles of refinement and education, to the common walks of life ; if he look abroad upon society, where the profane and reckless abound ; upon the poor, perishing for lack of spiritual knowledge ; upon the licentious, rioting in pollution ; upon the masses of impenitent men, inconsiderate, in utter apathy for the future, by reason of absorption in the present, spending days and nights as thoughtless of God, as if God did not exist, as careless of their souls, as if their souls were to die with their bodies, as indifferent to the final judgement and an eternal retribution, as if the judgement were never to be set, nor the Book to be opened, nor the wrath of God to awake for the perdition of ungodly men ; he will perceive enough to satisfy him that the condition, the necessities, the ignorance, and the sins, of men, demand that, for their sakes, he be found ever faithful to the doctrine of Christ.

But, even if he looked no farther, the very principles of earthly honor might be expected to keep him faithful to the doctrine which he here takes upon him to proclaim. He enters not this household of faith to feed its members with food alien to their welfare and destructive to their very ex-

¹ 1 Kings viii. 38.

² 1 Kings viii. 46.

istence. There is no ambiguity in his position. He is in the Church of Christ, intrusted with the Gospel of Christ. He is tied down to that Gospel, as this Church has received the same. He may not make discoveries of new doctrines or theories, which the Church of Christ has never known or received. Within the ample circumference of that circle he may expatiate ; but woe to his pretensions to honor and honesty and Christian faithfulness, if he go beyond it ! How, with such pretensions, how, with any expectation of approving himself to God, can he proclaim to his flock, that they are not “by nature born in sin, and the children of wrath,”¹ even as others ; that no stain of corruption affects their nature ; that they walk in their own strength ; that they are justified by their own merits ; that no worship is due to the Son of God ; that the Divine Spirit is a theoretical being ; that the blood of Christ is without atoning efficacy ; that redemption is but for a few ; that over the impenitent no final retribution hangs ; that Christ instituted no sacraments and no ministry, and left His Church to the moulding of any and every hand ; — when here, before the Church, before the flock, before his brethren, before the world, before his God, he avows his belief in views the very opposite, and to their maintenance and dissemination is solemnly consecrated, body, soul, and spirit ? No, my brethren : a Bishop may be seduced into the delusion and sin of propagating error in the Church — (Almighty Saviour ! shield thy present servant from this fatal step !) — but he does it at the sacrifice of every claim to honor, integrity, and moral worth. He is unfaithful to himself and to his God, as well as to his flock.

2. But the fidelity of the Christian Bishop is not only to

¹ Catechism.

be shown in the maintenance of the doctrines of the Gospel. He is faithful also in supporting the Church, in her scriptural and primitive organization, — the Word pure, the Ministry intact, the Sacraments as Christ ordained them, and her authority and ordinances as He and His Apostles enjoined them on the flock. Taught, as he has been, to view the Church as the spouse and body of Christ, as “the pillar and ground of the truth,”¹ as the “golden candlestick,”² on which are placed the Word, Ministry, and Sacraments, to give light and brilliancy and comfort to all within the circle of its influence, no less than to be a beacon to them without, he can never sink this Institution of God into a mere voluntary association, nor estimate its claims upon himself and upon his fellow disciples as matter of little moment or slender obligation. The very titles and character ascribed to it, cannot fail to secure for it his affection, regard, and efforts. It is “the kingdom of God,”³ set up by Him among the idolatrous and rebellious empires of the world; it is the kingdom of Christ,⁴ established by the agency of the incarnate Son of the Most High; it is “the kingdom of Heaven,”⁵ designed to prepare men for the pure associations of the celestial world, and to guide and introduce them to its glories; it is the kingdom of the saints, as comprehending the regenerated and restored portion of this rebel province, who profess to return to that allegiance of heart and life which a reconciled God exacts, and are supplied with the means, and bound to the pursuit, of universal holiness, by the terms of an explicit covenant. Here is no institution of man, to be modified in its essential attributes, at his caprice or will, like the auxiliary

¹ 1 Tim. iii. 15.² Revelation i. 20.³ St. Mark iv. 26.⁴ St. John xviii. 36.⁵ St. Matt. xiii. 24.

institutions which he creates, as the exigencies of time and place demand, to promote the subordinate good of mankind. But here is a Divine association, a spiritual society, a holy fellowship, a household of God; for whose unity in faith, in worship, in character, and in holiness, most fervently did the Saviour pray, and the Apostles counsel and strive; whose Ministry and Sacraments sprung not from itself, but from its Divine Head and Lord, and which, consisting of the baptized followers of Christ, under the government of an Apostolical Ministry, is well defined, by our Article, to be "a congregation of faithful men, in the which the pure Word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same."¹

In maintaining the Church, then, the faithful Bishop will not be deterred by frowns, or seduced by favors, from the honest exposition of what the Gospel declares to be the one fold under the one true Shepherd Jesus Christ. Diligently will he seek her welfare. Firmly will he defend her claims. Zealously will he strive to purify her by discipline. Vigilantly will he guard her from assaults. Humbly will he serve her, and with untiring perseverance will he labor and pray that she may be presented to her Lord, in "clothing of wrought gold,"² "prepared as a bride adorned for her husband,"³ resplendent in holiness, purity, and love. It may expose him to the charge of bigotry, to keep her dis severed in action from Christian bodies around him, aloof from the ministrations of those whom he respects for their talents and attainments, honors for their Christian zeal, and loves for their Christian graces, and whom he expects to meet, through the

¹ Article XIX.

² Psalm xlv. 13.

³ Revelation xxi. 2.

infinite merits of a common Saviour, in that bright world, where Infinite Wisdom will adjust the claims of all. But, so long as he conscientiously regards the Christian Church as a Divine organization, which naught but Divine authority can change, so long will fidelity demand of him to sacrifice personal feelings and friendships on the altar of truth, and, with unshrinking firmness, uphold the Church on that elevated platform where Christ and His Apostles have placed her, that she may be seen in her distinctive character, "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."¹

With similar fidelity, will he guard the Ministry, in the form in which Christ and His Apostles established it, and in which ancient authors attest that it was received from them. He will seek pious, godly, and well-learned men to minister at her altars, and "lay hands suddenly on no man."² He will earnestly proclaim the duty of the flock to sustain these laborers with adequate support in their respective spheres. Not lording it over God's heritage with overstrained authority, he will be respectful of the rights of others, while he claims a proper deference to his own. Mingling the firmness of power with the gentleness of love, and not more ready, with the voice of admonition and the rebuke of discipline, than with the counsels of friendship and the words of sympathy, he will strive to be a shepherd of the shepherds, the honest counsellor, the affectionate friend, of all who are under him in the Lord, as coworkers in the same holy and blessed enterprise of "holding forth the word of life,"³ and turning "the disobedient to the wisdom of the just."⁴

¹ Isaiah lxii. 1.

² Philippians ii. 16.

³ 1 Tim. v. 22.

⁴ Luke i. 17.

Nor less faithful will he be to the Sacraments of the Church. For, rejecting the theory which would repudiate the use of outward rites in religion, as yokes and fetters on the spirit, he will not forbear to teach, that the Sacraments of Christ are in full conformity to the nature of man, ever influenced in his mind and heart through the agency of his senses, while the analogy of the Divine dispensations upholds their adoption, from the date of man's earliest existence. He will show that they rest on undoubted warrants of Holy Scripture : how past generations of the faithful have found, in the right use of them, the comfort and grace which they outwardly signify : and that not until the Church militant shall be absorbed into the Church triumphant, and man's probationary existence shall terminate, will Baptism be needless, as the initiatory rite, or the Lord's Supper be unobligatory as a commemorative sacrifice, and unedifying as a means and pledge of the grace, comfort, and strength, so essential to us all in this earthly pilgrimage.

Disclaiming the notion, (so often unjustly charged upon the Church,) that Baptism is regarded as a substitute for "that holiness" of heart and life "without which no man shall see the Lord"¹ in glory, he will proclaim it to be an ordinance, which, generally necessary to salvation, throws, upon every individual recipient of it, the highest possible obligation to seek after holiness, and seals to him the promise of Almighty aid in its pursuit. "Born" in it, himself, "of water and of the Spirit;"² made by it "a member of Christ, the child of God, and an inheritor of the kingdom of heaven;"³ he will not hesitate to describe it, as the Scriptures present, as the early fathers received, as the Church has ever held, as many

¹ Heb. xii. 14.

² St. John iii. 5.

³ Catechism.

of our Protestant brethren, in their platforms and confessions, represent it; not as a ceremony only, not as a barren act, not as an inefficacious sign, but as "the laver of regeneration," the "outward visible sign of an inward and spiritual grace," in that view of it which the Apostle held, when, to the sin-convicted multitude, "pricked in their heart,"¹ and eagerly asking, "Men and brethren, what shall we do?" he replied and said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."²

So, also, with the other Sacrament. Not holding, on the one hand, that its elements of bread and wine are transformed, from their primary nature, into the actual body and blood of Christ, and thus, contrary to Scripture, reason, and our senses, asserting a corporeal presence of the Saviour, he will not, on the other hand, be driven, by anxiety to escape this form of error, to sink this holy Sacrament into a mere beggarly element, denying the spiritual presence of our Lord, or that any spiritual food and sustenance are derived to the soul from the consecrated emblems, or that "the body and blood of Christ are spiritually taken and received by the faithful in the Lord's Supper."³ But, combining, in his view of this holy institution, truth and fact and faith, he will teach the Christian flock, "to render most humble and hearty thanks to Almighty God, our Heavenly Father, for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament;"⁴ and he will exhort them to "come holy and clean to such a heavenly feast,"⁵ in the marriage

¹ Acts ii. 37.

² Acts ii. 38.

³ Catechism.

⁴ Communion Service.

⁵ In writing on the subject of this holy Sacrament, Matthew Henry uses

garment required by God in Holy Scripture," that they "may worthily receive the most precious body and blood of His Son our Saviour Jesus Christ, be filled with His grace and heavenly benediction, and made one body with Him, that "He may dwell in them, and they in Him,"¹ to "the strengthening and refreshing of their souls by the body and blood of Christ, as their bodies are by the bread and wine."²

No less anxious will he be to maintain the supreme authority of the Holy Scriptures, that so "the pure Word of God" may be preached, as well as the sacraments be duly administered, in the congregation of the faithful. In the forefront of his instructions, will be ever placed the unqualified annunciations of the Articles, that "Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation :"³ that "it is not lawful for the Church to ordain anything that is contrary to God's Word written," nor, "besides the same," "to enforce anything to be believed for necessity of salvation :"⁴ that

this language, which may sound strange to the ears of some : "If we receive not Christ Jesus, the Lord Jesus, we have the supper, but not the Lord's Supper."

"It is a feast upon a sacrifice. This methinks is as proper a notion of it as any other."

"Now Jesus Christ is the great and only Sacrifice, who, being once offered, perfected forever them who are sanctified, and this offering never needs to be repeated ; that once was sufficient. The Lord's Supper is a *feast upon this sacrifice*, in which we receive the atonement, as the expression is, Rom. v. 11," &c. &c.

"In feasting upon the sacrifice, we apply the benefit to ourselves, and ascribe the praise of it to God, with joy and thankfulness." *M. Henry's Communicant's Companion*, pp. 7, 14.

¹ Communion Service.

² Catechism.

³ Article VI.

⁴ Article XX.

the Creeds are to be received and believed, because "they may be proved by most certain warrants of Holy Scripture."¹ On a clear, distinct, and elevated platform, will he place, — as the Church places, as the authorized teachers of the Church place, — this blessed Volume, as the great inspired charter of the Christian Faith; that which God has given to the Church, (the depository and keeper of Holy Writ,) for the preservation and perpetuity of the Gospel of His Son, the record of His life, the expositor of its early history, the fountain of its solemn truths, the prophet of its earthly fortunes, an infallible guide to the living expounders of "the great salvation," in every age, till the Son of Man shall come again, not in humility, to redeem, but in power and great glory, to judge, the world.

But he will not so magnify the Holy Scriptures, as to substitute the mere profession of them for religion itself, or for the whole of its means of grace. He will remember, that the Church of Christ was organized, that the Ministry had preached and suffered, and that the Sacraments had been in use, before the New Testament was penned; that nearly a century had elapsed, before it was collected in the precious Volume which we now possess; that therefore inspired oral tradition, from the living lips of a commissioned ministry, was the primary vehicle of religious truth, as, thanks be to God, inspired written tradition, the Scriptures of Eternal Truth, are to ministers and people the supreme guides of faith and duty now. Receiving, then, at the hands of the primitive Church of Christ, the Canon of Scripture, and vindicating its inspiration and truth on the abundant grounds which sustain these claims, he will draw from it the doctrines of Christ,

¹ Article VIII

and the authoritative institutions of the Gospel; seeking a faithful interpretation of its meaning, not in the private fancies, or off-hand suggestions, of his own mind, but by deliberate and careful study, by earnest prayer that the Holy Spirit may dispose his heart to the reception of truth, by the light supplied by the early followers of Christ, whose proximity to the Fountain gives authority to their testimony in matters of history and fact, and by the ascertained views and doctrines, as held by the Church of Christ in her earliest and purest days.

Now let us suppose that, in adhering, however conscientiously, to these views of the Church, Ministry, Sacraments, and Word, of God, the faithful Bishop will encounter the adverse judgement of many around him, who will construe his firmness as obstinacy, his truthfulness as want of charity, and his fidelity as bigoted intolerance; that in the indefinite censure of some he will be decried as far behind the spirit of the age; that in the timid apprehensions of others, his principles and preaching will be deemed inexpedient, however sound and scriptural; that the sneer of infidelity, the wit of licentiousness, and the heedless abuse of the worldly and profane, shall combine with the misjudging views and prejudices of piety, in a torrent of invective; what is there to hold him firm to the Gospel, in the process of this moral martyrdom, but the voice of his Master, reaching him in such declarations as the text, — “Be thou faithful unto death, and I will give thee a crown of life.”

3. But there are other particulars, in which this fidelity will be evinced, on which time forbids me to dilate at length.

The faithful Bishop will be diligent in maintaining the order and purity of the prescribed worship of the Church, according to the forms which, consecrated by the piety and

wisdom of ages, supply to her own members, next to the Word of God, the richest fountains of spiritual comfort and enjoyment, and to those around us, the attractive features of dignity, fervor, and adaptation to the warmest emotions of piety and spirituality in the human heart.' "If our worship

¹ Among the many, and frequently-occurring testimonies to the value and excellency of the Liturgy, which constitute powerful arguments for the faithful use and maintenance of our forms of prayer, the following may be adduced :

"The Honorable Captain Waldegrave, who was there [Pitcairn's Island] in 1830, says : — 'I never was so forcibly impressed with the blessings of a Liturgy, as I was at Pitcairn's Island. Adams, the patriarch, could read, but until the latter days of his life he could not write ; yet, after the slaughter of his shipmates and the Otaheitian men, he reared up all the children in the fear of God, through the instrumentality of the Bible and Prayer Book. He could not compose prayers, but he could read them to the little assembled flock ; he read the beautiful prayers found in the Prayer Book of the Church of England ; from it also he taught the Catechism, the Commandments, and all the Christian duties. So strongly attached were they to this service, that no dissenting minister could be admitted ; they drew from it, as from a well-spring of life, and will not obtain water from any other source.' "

Russell's Polynesia, pp. 203, 204.

"My mind is more than ever convinced,' (says the Rev. W. Yate,) 'from my ministerial experience in New Zealand, of the essential value of a Liturgical service, to a people so uneducated, and so unused to prayer. In this incomparable "form of sound words," as well as in the Scriptures, we are led to place our whole dependence upon a reconciled God, through a crucified Redeemer : Christ, and Christ alone, is there made the foundation of our hope of pardon, and of everlasting blessedness ; and I believe, that the sacred truths found in our Book of Common Prayer, which are constantly sounding in the ears, and falling from the lips of the natives, have been one of the grand means of bringing them to their present state of mind. Translated into the New Zealand language, our Liturgy is most strikingly beautiful. When any strange natives come into the chapel and hear it, they say, "Ah! these are not native prayers. If we did as these people pray for us to do, we should be very different from what we are ; we should cast away our sins ; we should believe in their God, and be like them in all our doings." "' "

Russell's Polynesia, p. 417.

A Presbyterian, the Rev. Dr. Morrison, the missionary to China, and the translator of the Bible into Chinese, when attending a meeting of the Prayer Book and Homily Society, in London, in 1824, presented his translation of the Book of Common Prayer in the Chinese language. In doing which, he remarked, "That though bred a Presbyterian, and as such, from his youth, prejudiced against a Liturgy, yet when in China, his con-

and Liturgy," says one whose voice has often sounded in your ears, "preserve in expression that pure spirit of a lively faith, that fervent piety and rational devotion, which so eminently distinguish the language of the Inspired Writings, let us adhere to those standards ; let us be punctual in our attendance on all the services of the sanctuary ; being careful, above all things, that the fervor and affection of our hearts correspond with the offering of our lips. Do we, brethren, as we ought, avail ourselves of these excellent guides ? They contain the concentered wisdom and piety of ages ; they have been matured and confirmed by the experience of antiquity, sanctioned and sealed by the faith of millions and the blood of martyrs. Our prosperity and usefulness, as a Church of Christ, and as members of the community, must depend, under God, upon our union ; and this on our steadfast adherence to our established order and worship. Our Rules and Canons give sufficient scope for the most ardent piety and active zeal. For, though it may seem, in some things, and on some occasions, that devotion would be excited, or the interest of religion promoted, by a departure from them, it is certain that no advantages, derived from such irregularity, will countervail its inconvenience and its many evils. Let us first and faithfully perform the duties which the Church requires of its members, and we shall not be unfaithful to our Divine Master." ¹

4. He will be faithful in cherishing, among his clergy, those feelings of Christian devotedness ; that anxiety for the souls

science told him to lay down his enmity to so good a book ; for, after a due examination, having seen its purity and holy purpose, he was fully of the opinion that no other book came so near the Bible, and no other book could he translate, which would bring the Holy Scriptures more effectually into saving use in the hearts of the Chinese." *Bishop Chase's Reminiscences*, pp. 383, 384.

¹ Bishop Griswold's Sermon at the General Convention of 1817.

of their respective flocks ; that single-eyed obedience to the will of Christ ; that full and cordial reliance on the promised succors of His grace ; that elevation above the influence of earthly smiles and frowns ; that enlightened and firm attachment to the institutions of the Church ; that frank expression of independent views, on all questions which come before them as her counsellors or legislators ; that ready acquiescence in her authorized decisions ; and that sense of unreserved assignment of body, soul, and spirit, to the work, which betoken a body of men moved by higher and holier impulses than earthly avocations can excite, led, not by the glare of fanaticism, or by obsequiousness to authority, but by the force of high-souled, established, and fearless principle, infused by the Spirit of God, and tempered only by the melting tenderness of Gospel love for the souls of men.

5. His fidelity will be shown in seeking to arouse and extend, among the laity of his charge, a due conviction of the influence which they exert, for weal or woe, according as they bring their respective gifts to bear upon the welfare of the Church and the salvation of man ; by zeal, liberality, and concern, in her enterprises, inuring themselves to the self-denial of the Christian character, and setting their "affection on things above,"¹ or yielding up their hearts to spiritual apathy, ignorance, and worldliness, engendering distaste for the service of God, and shutting up heart and hand to the spiritual and eternal interests of men. He will tell them, as an Apostle told them, "we, being many, are one body in Christ, and every one members one of another."² He will remind them of the value which the Church sets upon the counsels and aid of wise and considerate laymen ; how she has interwoven this feature into her ecclesiastical system ; how often their prudent

¹ Colossians iii. 2.

² Romans xii. 5.

counsels have intercepted the precipitate action of over-hasty zeal; and how many brilliant names are registered on the list of her self-sacrificing sons and daughters: and he will boldly proclaim, in their ears, that, holding, as they do, whatever they possess of talent, learning, wealth, and influence, at the will, and as the gift, of God, the whole theory of Christian responsibility must be overturned from its foundation, if they are not to be held accountable for the use and abuse of such talents at the bar of Christ.

6. Nor, finally, should I forbear to announce to you, that the Bishop in the Church of God must strive to be faithful to his own soul. Alas! alas! the crowding convictions of weakness, infirmity, and sin, extort the confession, that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."¹ No elevation can displace the secret enemy within him. No overseership of others, can shield him from the assault of sin upon himself. He can reach no height of authority, where the fiery darts of Satan cannot touch him. No solicitude for others, can compensate for indolent neglect of his own spiritual welfare, nor exempt him from the obligation of holiness, or the use of the means of grace. His must be the humility, contrition, and self-denial, of the humblest follower of Christ; his the simple and confiding faith of childhood; his the subdued and tender conscience of the newly-awakened sinner; his the absorbed devotion of the heaven-aspiring saint; his the communion of the secret closet with Him who "seeth in secret;"² his the importunate prayer, and the hourly ejaculation; his the eagle glance of vigilance; his the rigorous self-scrutiny, the guarded tongue, the restrained thought, the

¹ 2 Cor. iv. 7

² St. Matthew vi. 18

curbed desire, the unwandering eye; his, in short, the most diligent use of all the means of grace, if he hope to resist, effectually, the corruptions of his own nature, the temptations, aggravated often by his very position, which beset him even as others, and the desperate assaults of the great enemy of all; whose proudest triumph would be, to bring down the *leader of the host* to the dust of secret inconsistency, or to the humiliating exhibition of open sin.

Such, then, are some of the leading points, in which the fidelity of the Bishop in the Church of Christ is to be evinced.

III. But what is to be his REWARD? The tongue of man may announce the words; the intellect of an angel only can conceive their import, — A CROWN OF LIFE.

Forget, brethren, for a moment, the uncertain judgements, the false censures, and the deceitful flatteries, of fellow men! Forget the disappointed hopes, the fleeting results, the short-lived triumphs of the earthly ministry! Let the things of this world disappear from your thoughts. Let space and time be annihilated, in one forward vision. The final trump has sounded; the earth and sea have given up their dead; the Judge has appeared in glory; the Books have been opened; the trial had; the issue fixed: shuddering impenitence is turning, in hopeless agony, to the devouring flames; enraptured piety is absorbed in its first taste of celestial bliss!

What now is the reward of the faithful Bishop? Hear the sentence from the lips of Christ: "Well done, good and faithful servant:" "Enter thou into the joy of thy Lord."¹

¹ St. Matthew xxv. 21.

Angels place on his brow the crown of life ; the promise of the text is fulfilled ; he is a king and priest unto God, in the everlasting kingdom of Heaven.

The OFFICE, the CHARACTER, and the REWARD of the faithful Bishop, have now been placed before your minds. Obvious must it be, to all, that the office cannot be fulfilled, the character sustained, nor the reward secured, without trials of faith and patience, which nought, but the sufficiency which is of God, will enable him to bear. On the grace, then, of the ever-present Saviour, who has "promised to be with the Ministers of Apostolic succession to the end of the world,"¹ will the faithful Bishop ever rely, for effectual aid in his holy vocation.

Let this grace, my Reverend Brother, be the tower of strength to you, in the responsible position which you are now to occupy in the Church of God. You are to enter upon duties, in which will be needed all, that energy of soul and body can supply ; all, that wisdom and learning can furnish ; all, that a resolute spirit can summon to your aid ; all, that the richest endowments of Christian love, gentleness, and grace, can bring, to qualify you for this work.

If a long and well-tried character for piety and prudence, if a peculiar success in the parochial ministrations, if the well-earned love and respect of clerical brethren, if zealous and holy labors in the ministry ; — if these things afford any adequate ground for high anticipations, we may well augur a career, under God, of successful services for the Church of Christ, in both the stations, which you are henceforth to assume.

¹ Institution service.

We may well congratulate the Right Reverend Father,¹ the senior of us all, that his long and laborious watch upon the citadel is to be relieved, in part, by the accession of youthful fidelity and zeal, that will not keep silence, when the truths of God's word are in danger, or the cause and character of His Church assailed, or while the souls of men are to be reclaimed from the bondage and wages of sin and death.

We may well congratulate the Parish, over which you are to preside, on the guidance of ● Pastor, who, in another sphere, had, by faithful piety and assiduous devotion, not less than by his talents and learning, surrounded himself by a pious, refined, and intelligent flock, and led them in the ways of God.

We may well congratulate the Brethren, in governing whom you are to aid, on the oversight of one, whose future career will belie all the promise of his past life and character, if he do not verify the beautiful and expressive delineation of Episcopal duty in the Consecration Service, exhorting him to "be so merciful," as to "be not too remiss;" and to "so minister discipline," as to "forget not mercy."

We may well congratulate the Diocese, to assist in the supervision of which you have been so harmoniously chosen, on the introduction of a new and vigorous laborer into the field, — which, under its present chief Shepherd, has expanded, from eight Clergymen to fifty-five, and from fourteen churches to forty-six; while, on the wider sphere of his Episcopal labors, where, when he commenced them, in 1811, were but eighteen Clergymen, there are now one hundred and twenty-five, and a co-worker in the Episcopal office; — in the firm belief, that prayerful, diligent, and single-eyed devo-

¹ See Appendix, B.

tion to Episcopal duties, in the spirit, and with the blessing, of the Great Master, will not fail to secure such a "lengthening of the cords, and strengthening of the stakes," of our Spiritual Tabernacle, as shall make it, in some humble degree, both a praise and a blessing in the land.

My Brother ! I have depicted the general character of the Faithful Bishop. It belongs not to me to suggest specific and personal counsels, which will come to you, in your new relation, from older and wiser lips ; nor to offer personal exhortations to duty, inappropriate to our relative position and age. Rather let me, in deepest sympathy with your approaching cares and trials, express the firm belief, founded on the assurance of the text, that, by faithfully preaching the Doctrines of Christ, faithfully adhering to the Church of Christ, with its pure Word, its sanctioned Ministry, and its true Sacraments, by faithful oversight and guidance of the Flock and Family of Christ, by earnest, vigilant, and faithful holiness, in heart and life, you will secure for yourself, (whatever *success* He, Who giveth the increase, may allot,) the final approbation of God, and leave, on earth, a record of distinction, which the purest ambition might rejoice to have inscribed upon its tomb : —

HIS OFFICE, A BISHOPRICK,

HIS CHARACTER, FIDELITY,

HIS REWARD, A CROWN OF LIFE.

APPENDIX.

A.

PAGE 15.

IN contrast with the current hostility to the Church, in England and in this Country, we may place the following historical evidence of the views with which some of the Puritan emigrants to these shores regarded the English Church. The orthography of the letter is not uniform. An accurate transcript, *literatim et punctuatim*, is here presented, and may be new to many.

1630. "The Arbella, on board which was the Governor and several of the Assistants, left Yarmouth, between the 7th and 10th of April. On the 7th, the Governor, and divers others on board, signed a paper directed to their brethren of the Church of England, to remove suspicions or misconstructions, and to ask their prayers. This paper has occasioned a dispute, whether the first settlers of the Massachusetts were of the Church of England or not. However problematical it may be, what they were while they remained in England, they left no room for doubt after they arrived in America."

Hutchinson, 2d Edition, London, MDCCLX. Vol. I. pp. 19, 20.

The humble Request of his Majesties loyall Subjects, the Governour and the Company late gone for New-England; to the rest of their Brethren in and of the Church of England.

Reverend FATHERS and BRETHREN.

The generall rumour of this solemne enterprise, wherein ourselves with others, through the providence of the Almighty, are engaged, as it may spare us the labour of imparting our occasion unto you, so it gives us the more encouragement to strengthen ourselves by the procurement of the prayers and blessings of the Lord's faithful servants: For which end wee are bold to have recourse unto you, as those whom God hath placed

nearest his throne of Mercy ; which as it affords you the more opportunitie, so it imposeth the greater bond upon you to intercede for his people in all their straights ; we beseech you therefore by the mercies of the LORD JESVS to consider us as your Brethren, standing in very great need of your helpe, and earnestly imploring it. And howsoever your charitie may have met with some occasion of discouragement through the misreport of our intentions, or through the disaffection, or indiscretion, of some of us, or rather amongst us : for wee are not of those that dreame of perfection in this world ; yet we desire you would be pleased to take notice of the principals, and body of our Company, as those who esteeme it our honour to call the *Church of England*, from whence wee rise, our deare Mother, and cannot part from our native Countrie, where she specially resideth, without much sadness of heart, and many tears in our eyes, ever acknowledging that such hope and part as we have obtained in the common salvation, wee have received in her bosome, and suckt it from her breasts ; wee leave it not therefore, as loathing that milk wherewith wee were nourished there, but blessing God for the parentage and education, as members of the same body, shall alwayes rejoyce in her good, and unfainedly grieve for any sorrow that shall ever betide her, and while we have breath, syncerely desire and indeavour the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdome of CHRIST JESVS.

Be pleased therefore *Reverend FATHERS* and *BRETHREN* to helpe forward this worke now in hand ; which if it prosper, you shall bee the more glorious, howsoever your judgment is with the LORD, and your reward with your God. It is an usuall and laudable exercise of your charity, to recommend to the prayers of your congregations the necessities and straights of your private neighbours : Doe the like for a Church springing out of your owne bowels. Wee conceive much hope that this remembrance of us, if it be frequent and fervent, will bee a most prosperous gale in our sailes, and provide such a passage and welcome for us, from the God of the whole earth, as both we which shall finde it, and yourselves, with the rest of our friends, who shall heare of it, shall be much enlarged to bring in such daily returnes of Thanks-givings, as the specialties of his Providence and Goodnes may justly challenge at all our hands. You are not ignorant, that the Spirit of God stirred up the Apostle *Paul* to make continuall mention of the Church of Philippi (which was a Colonie of Rome) let the same Spirit, we beseech you, put you in mind, that are the Lord's remembrancers, to pray for us without ceasing (who are a weake Colony from yourselves) making continuall request for us to God in all your prayers.

What we intreat of you that are the ministers of God, that we crave at the hands of all the rest of our Brethren, that they would at no time forget us in their private solicitations at the throne of Grace.

If any there be, who through want of cleare intelligence of our course, or tendernesses of affection towards us, cannot conceive so well of our way as we could desire, we would intreat such not to despise us, nor to desert us in their prayers and affections, but to consider rather, that they are so much the more bound to expresse the bowels of their compassion towards us, remembering alwaies that both Nature and Grace, doth binde us to relieve and rescue with our utmost and speediest power, such as are deare unto us, when wee conceive them to be running uncomfortable hazards.

What goodnes you shall extend to us in this or any other Christian kindnesse, wee your Brethren in CHRIST Jesvs shall labour to repay in what dutie wee are or shall be able to performe, promising, so farre as God shall enable us, to give him no rest on your behalves, wishing our heads and hearts may be as fountains of tears for your everlasting welfare, when wee shall be in our poore Cottages in the wilderness, over-shadowed with the spirit of supplication, through the manifold necessities and tribulations which may not altogether unexpectedly, nor, we hope, unprofitably befall us. And so commending you to the Grace of God in CHRIST, wee shall ever rest,

Your assured Friends and Brethren,

From *Yarmouth*, aboard
the *Arbella*, April 7, 1630.

Io: Winthrop, Gov.
Charles Fines,

George Phillips,
&c.

Rich: Saltonstall,
Isaac Iohnson.

Tho: Dudley,
William Coddington,
&c.

Hutchinson, Vol. I. Appendix, No. I. pp. 487-489.

B.

PAGE 57.

Ere the sermon, preached at the consecration of his Assistant, issues from the press, a sudden dispensation of Providence calls the venerable Bishop Griswold to his reward. The following brief memorial, of this able and excellent Prelate of the Church, is drawn from the various sources of information which the melancholy event has opened, but principally from a sermon of the Rev. Henry W. Lee, of Springfield.

The Right Reverend Alexander Viets Griswold was born in Simsbury, Hartford County, Connecticut, on the 22d of April, 1766. From his parents, especially his mother, he derived, through careful instruction, the

rudiments of the Christian Faith. Sentiments of piety, the duty of prayer, and the knowledge of Christ, were thus early instilled into his mind. He enjoyed the peculiar advantage of an able and faithful friend and tutor, in his mother's brother, the Rev. Roger Viets, a Presbyter of the Church of England, and Pastor of the parish, to whom, with affectionate gratitude, he ascribed his classical taste and information. Straitened circumstances prevented him from entering Yale College.

He was confirmed by Bishop Seabury, at his first visitation of the Church in Simsbury; and became a communicant, at the age of twenty years. By the advice of his friends, he read law, for two or three years; more from a love of study, and to prepare himself for usefulness in business, than from any definite intention of offering himself for admission to the bar. He was at this time married, and cultivated a small farm.

Convictions of duty determined him to enter the ministry. In 1795, he was admitted to the Holy Order of Deacons, at Stratford, by Bishop Seabury, and a few months after, received Priests' orders, and labored, for ten years, in the three parishes of Litchfield, Plymouth, and Harwinton, with great success.

In 1803, he was invited to the Rectorship of the Church at Bristol, Rhode Island; which invitation he at first declined, but subsequently was induced, from considerations of increased usefulness, to accept.

In 1811, he was elected, with great unanimity, Bishop of the Eastern Diocese, when on the eve of returning to Connecticut. In the same year, he was consecrated, in Trinity Church, New York, with Dr. Hobart, of New York, on the 29th of May, by Bishop White, assisted by Bishops Prevost and Jarvis.

He continued in the Rectorship of the Church at Bristol, diligently and successfully discharging the twofold duties of Rector and Bishop, until 1829, when he relinquished the parish, and removed to Salem, Massachusetts, taking charge of St. Peter's Church. In 1835, he removed to Boston, where he resided till his death, on the 15th of February, 1843.

The affecting circumstances of his decease, still painfully familiar, are thus stated in the Christian Witness and Advocate, of February 17, 1843.

"On the afternoon of Wednesday, the 15th, the Bishop left home, in his usual health, to call upon the Assistant Bishop, and on reaching his house, he suddenly fell upon the sidewalk, before the window of Bishop Eastburn's study. An individual, a few paces off, saw him fall, and immediately coming to his assistance, helped him to rise. He asked the Bishop if he was hurt, and he replied, that he feared he was badly injured. William Appleton, Esq., being in the vicinity, was in an instant at his side, and took his arm to support him, as he walked towards the door of Bishop Eastburn's house. On the steps, his limbs gave way, and he was carried into Bishop Eastburn's study, where he was extended upon

the floor, and medical assistance directly sought. Two of our most eminent physicians were almost instantaneously present, and they pronounced, at once, that he was in a dying state. In the space of five or six minutes after his fall, the Bishop, without a struggle, breathed out his last breath. The manner of his dissolution was sudden; and, were it for man to choose, we might have wished that he had had more timely warning of his approaching end; not for his own sake, for his work was done, and well done; but that the living might have been edified by the godly counsels and the patient example of resignation and peace, that would have been heard and seen at his dying bed. But God's appointed time had come, and we bow to his sovereign will."¹

The eminent trait, in Bishop Griswold's character, was a godly simplicity, which won for him the Christian regard of all who knew him. His naturally sound and clear mind had been enriched, by laborious and faithful study, under adverse circumstances; and his Sermons, and other writings bore testimony to his lucid and discriminating views, and vigorous intellect. Unostentatious and indefatigable, in his Pastoral and Episcopal duties, the Divine blessing rested on his labors, in both departments. The gentleness and humility of his mind disinclined him to assume unnecessary responsibility, where more ardent temperaments would have acted with less caution. But he shrunk from no clear duty, wasted no words in flattery or compliment, ever enjoyed the warm affection of his clergy, and, from the faithful discharge of his high and holy office on earth, has been called, by the Master of the Household, to his account and his reward above.

May the mantle of his character, in all its excellencies, rest on him who bears the mantle of his office! May the holy example of his life, combined with the solemn admonition of his death, incite us all to renewed zeal, watchfulness, and self-denial, in the service of our Lord and Master, Jesus Christ!

C.

DIOCESE OF MASSACHUSETTS.

CONSECRATION OF THE ASSISTANT BISHOP.

The Consecration to the Episcopate of the Rev. Manton Eastburn, D. D., who had been elected Assistant Bishop of Massachusetts, took place in Trinity Church, Boston, on Thursday, December 29, 1842, in the presence of about seventy of the clergy, and a very crowded congregation.

¹ By this mournful event, Bishop Chase, of Illinois, becomes the Presiding Bishop of the Church.

